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DIOCESAN CHRONOLOGY FOR AUGUST

4.—Sunday. Bishop preached in the Cathedral on the true idea of Liberty and Peace.

Corner-Stone of the new St. Joseph's Church at Gardiner blessed with solemn ceremonies by the Rt. Rev. Bishop at 4 P. M. Sermon by the Rt. Rev. Mgr. M. C. McDonough, V. G.

Church of the Sacred Heart, Portland, opened; begun nearly twenty years ago.

5. Mr. F. W. Cunningham of Portland died.

7. Rt. Rev. Bishop was present at the funeral Mass for the late F. W. Cunningham and preached.

9. Rev. Herman H. Hamakers, Rector of St. Ann's Church, Lisbon, died at St. Mary's Hospital, Lewiston. He was formerly a Jesuit Father in Holland, and exercised the holy ministry in the Diocese of Portland since 1881. He was 70 years of age, had been Rector at Skowhegan, Orono, Cherryfield, So. Brewer, Belfast and Lisbon and was Chaplain at St. Joseph's Mother House in Deering during two years.

11.—Sunday. At 4.30 P. M. Corner-Stone of the new St. Joseph's School and Chapel at Deering blessed by the Rt. Rev. Bishop who also preached on Christian Education.

12. Funeral Mass for the late Rev. Father Hamakers at St. Ann's Church, Lisbon, Rev. N. Charland, celebrant of the Mass, sermon by Very Rev. Thomas Gill, O. P. Burial at Calvary Cemetery, Portland.

13. New Property bought at corner of Danforth and Emery Streets, Portland, for a Church for Polish Catholics.

14. Religious Reception and Profession of Sisters of St. Joseph at So. Berwick, Rt. Rev. Bishop presiding, sermon by Rev. H. LaChapelle, S. M.

15. Canonical Visitation of the Sisters of Mercy Mother House at Deering during the first retreat, preached by the Rev. Father White, S. J.

16. "Canonical Exeat" or Permission granted to Rev. C. W. Collins by the Rt. Rev. Bishop, who thus transferred him to the jurisdiction of the Archdiocese of Boston.
Rev. Matthew W. Reily appointed Rector of St. Teresa's Church, So. Brewer.

27. Canonical Visitation of the Sisters of Mercy at Mother House during second retreat, preached by Rev. Fr. Sullivan, S. J.
New office of Sister Supervisor of the Schools under the Sisters of Mercy created and appointment made.

APPOINTMENTS.

Wednesday, July 27.

Rev. Thomas Bergeon, Rector of Notre Dame Church, Waterville, transfer from St. Luce, Upper Frenchville.

Rev. J. L. Renaud, Rector of St. Luce, transfer from Presque Isle.

Rev. James Hayes, Administrator of Church of the Nativity, Presque Isle.

Rev. Matthew W. Reilly, Rector of St. Teresa's Church, So. Brewer, transfer from Millinocket.

Rev. John F. Hogan, Rector of St. Martin's Church, Millinocket, transfer from Caribou.

Rev. Alfred Pelletier, Rector of Holy Rosary Church, Caribou, transfer from Sheridan.

Rev. J. Orieux, Administrator of St. Mark's Church, Sheridan.

Rev. M. F. Drain, Administrator of St. Ann's Church, Lisbon.

Rev. W. A. Hoey, priest of the Diocese of Providence, assistant at St. John's Church, Bangor.

Rev. Paul V. Buhrer, assistant at St. Augustine's Church, Augusta.

Rev. R. Forest, assistant at St. Mary's Lewiston.

Preservation of Catholic Documents

By Lawrence F. Flick, M. D.

Contemporary documents are necessary for the writing of history. They also are necessary for the production of literature, except for such as can be written out of one's own experience in life. They are necessary for giving people of today some idea of the views, experiences, and doings of people of the past.

Memory is short and fallacious. It is so in its nature and remains so even when cultivated. The best memory brings things back reconstructed, revamped, remodeled, and retouched by the mental bias of the individual. Occurrences come back to one in altered form partly because the original impression of them was faint from preoccupation of the mind or distorted by passage through a screen of sympathy; and partly because during the time of dormancy in the mind it has taken its coloring from the desires and interests of the person in whom it has lain buried.

The faultiness of memory is daily illustrated in courts of justice where good people of honest purpose call God to witness to diametrically opposite statements of what purports to be the same fact. This happens even when the occurrence under investigation has been recent. When one hears such statements one wonders how it is possible for two people to get different impressions of the same occurrence. The truth lies between the opposing statements and has to be gotten at by comparison. It does not follow that the witnesses perjure themselves because their statements do not agree. Each believes what he says to be true and the wise judge studies each witness's character and temperament and all of the circumstances and influences which may subconsciously color his statements in his search for the truth.

When memory is further weakened and changed by time its usefulness for arriving at the truth is even less. Not only has the original impression, defective as it may have been, grown fainter, but the prejudices of the individual have made an almost entirely new thing of it. So great may this change be that when used for a basis of conclusion it leads to conclusions almost opposite to what would have been formed from it when

it was first made. If any one doubts this let him try it out by writing down his conclusions from memory of occurrences of which he has kept a record and then look up the record and see how far the record will support the conclusions which he has reached. The matter is well illustrated in everyone's experience and disappointment when, upon visiting the scenes of his childhood, he suddenly discovers that all his life he has been speaking in hyperbole about them.

A contemporary document may be defined as a material evidence or manifestation of an occurrence made at the time of the occurrence. It may be in any form which can depict a human act. It may be in writing, printing, picture-making, in short in any alteration of a material thing through the handicraft of man. Indeed it may even be any disturbance in the order of nature caused by an act of man.

Contemporary documents in themselves are not absolutely accurate. Like memory they are often colored by the bias of the individual making them. They are either more accurate or less accurate than memory because usually they are an act of the will guided by both memory and judgment. They are less accurate when they are deliberately falsified, and they are more accurate when they are honestly made. When one writes a thing down, puts it in print or expresses it in some form by one's handiwork, one does it with some deliberation and ordinarily with some sense of responsibility. One's soul goes into such an act and the material evidence of it carries an impress of one's being from which can be read by the discerning eye the motives which inspired it. Contemporary documents differ further from memory in that the older they become the more error goes out of them and the clearer the truth shines through them. With them as with the verbal testimony of man one must find the truth by comparison; but it is much easier to get the truth out of one of them to get it out of the verbal statements of individuals.

The past is of use to the present in both the physical and the spiritual order of things. Each generation has at its command the accumulated knowledge of physical things which enables man to wrest from nature what he needs for physical well-being. Everything which man can do to make the earth yield sustenance to change the products of the earth into things that give comfort to the body and pleasure to the eye, which enables him to maintain his dominion over the animal kingdom and to control all the forces in nature for his own well-being and pleasure, is the precious heritage in the physical order which has come down to him from those who have lived before him.

The transmission of these things has been guarded and protected by man's physical wants and the constant use of them. There have been losses, but what has been lost has been lost

through ignorance and war, causes which when operative have become operative through the loss of man's inheritance in the spiritual order.

Man's inheritance from the past in the spiritual order is as important to him for happiness and even physical well being as that in the physical order. It has not been as well secured by man's perceptible wants and by use, but it has been kept within man's reach by Providential intervention. The need of it is just as great as that in the physical order, though man does not always realize this. In his physical being man reacts to physical forces and automatically pursues that which makes for physical wellbeing; in his spiritual make-up man responds to God's grace and acts upon the information which his senses bring him, the conclusions which his reasoning enables him to reach, and the control which his mind is able to exercise over his body.

Some of the treasures which man inherits from the past in the spiritual order are the deeds of men and women who adjusted their lives to God's teachings. God instructed man in the beginning and has renewed those instructions from time to time. When the instructions had been completely forgotten by the greater part of mankind and had almost faded from the minds of those who even remembered some of them. He came upon earth to renew the instructions and fix them in such a way that they could not again be forgotten. He fixed them by establishing machinery for their preservation and He promised to remain with man for all time to come in order that His teachings might be kept fresh in man's mind and might enter into man's acts. He did everything He could do to keep His teachings with man and make them enter into man's life except to change man's nature and take from him his free will. Man must therefore still use natural methods for getting God's teachings and fermenting his own acts with them. We have assurance that God's truth will always remain on earth and will be available to each and every one of us, but we need the example of every good man and woman before our time who has used it to enable those of us who have it to keep it and to enable those of us who have not got it to get it. The views, experiences and acts of God's servants who have gone to their reward constitute an important part of the spiritual inheritance of the generation now living.

As history must be written from contemporary documents and as literature of every kind in some measure takes its zest from history, it follows that the history and literature of the present generation are based upon the documents which were preserved in the past and the history and literature of future generations will be modified by the documents which are preserved now. In each generation changes take place in history

and literature to make them correspond with the sum total of all documents available. What is regarded as the truth in one generation may be abandoned for something which is diametrically opposite in another generation because documents have come to light which have proved that what was formerly regarded as the truth is false. In this way public opinion on important subjects and in matters which affect the happiness of the whole world undergoes radical changes from time to time. Sometimes through the machinations of particular men and women and sometimes through the neglect and influence of all, documents are kept hidden from the world and are thus prevented from exercising their legitimate influence upon history and literature. Thus truth is sometimes kept back a long time and false history passes current for true, generation after generation. Ultimately the truth usually prevails but the generations which have lived during the time when falsehood was triumphant have suffered the spiritual injury which comes from error.

Catholics of the present day and especially Catholic Americans have a grave duty to perform in the preservation of contemporary documents and in bringing to light documents of the past which have been suppressed or have remained hidden. For four hundred years at least history has been a conspiracy against the truth. The world has suffered grievously from this conspiracy and the shadow of even greater suffering hangs over the present generation from it. God's eternal trust as Christ taught it upon earth is endangered by it; and whilst Christ's assurance that His truth shall never be lost to man will hold, many of our generation and of future generations will lose it unless man's spiritual inheritance of the views, experiences and acts of God's Saints be restored to us in its fullness in history and literature. What has been suppressed and what remains hidden must be brought to light and what is edifying in our own day must be recorded and preserved for those who come after us. What is false in history can be corrected, but it will take a long time to do it and it can only be done by means of incontrovertible documents.

Catholics have lain under false history and have endured contempt and ignominy from it since the Reformation. Thanks to the careful records which were inaugurated by the Catholic world before the Reformation and which were kept everywhere during the Reformation, and for a long time after it, authentic and incontrovertible documents exist to disprove the errors of history in those matters in which the Catholic Church has been maligned and misrepresented. Moreover documents are available for a satisfactory explanation of the motives and purposes of those who conspired against the truth and misrepresented history. Both non-Catholic and Catholic investigators have

brought to light enough of those documents to enable the world to see how unscrupulous, selfish people have conspired atrociously against the truth.

It is easy enough to understand why Catholics submitted to this conspiracy during the first three centuries after the Reformation, but it is hard to understand why they have done so during the last century and why they should do it now. In England and in the greater part of Germany, indeed in practically all of northern Europe, Catholics were oppressed for centuries after the Reformation and, having been deprived of all their material resources, were really incapable of doing anything to set the world aright. Not only did they lack financial resources, but they were seriously handicapped in matters of education and were consequently weak in intellectual resources. It is marvellous that they were able to maintain the Faith and eke out a physical existence. Material prosperity and intellectual development were often available only at the price of loss of the Faith, and in consequence those who got them sometimes became conspirators against the truth rather than defenders of it.

Inability to bring the truth to light can no longer be offered or accepted as an explanation of the indifference of Catholics about the errors concerning the Catholic Church still embodied in history and literature. The only rational explanation of it now conceivable is that Catholics have become accustomed to the errors and all that goes with them and no longer resent them. A mitigation of the contempt and ignominy which Catholics have had to endure, this mitigation having been brought about through documents which have come to light, may have something to do with this indifference. Catholics are no longer persecuted and in most parts of the world at least enjoy their natural rights, but they still labor under political and intellectual disability on account of errors in history which have not yet been corrected.

Catholics now have the financial resources the intellectual resources and the numerical strength to bring to light and put before the world every contemporary document which may be necessary for a reconstruction of the history of the world since the dawn of the Reformation. It is most remarkable that they are not doing it. Want of thought and want of organization for higher intellectual purposes undoubtedly are the reasons why they are not doing it. Pope Leo XIII, realizing the great importance of this work, tried to arouse the Catholic world from its lethargy. He stirred up a momentary activity in this field, but apparently Catholics soon forgot his urgent appeal. The Catholic world again needs to be aroused to a realization for its duty in this matter. The movements which were started by the Holy Father's call have almost come to a stand-still and need a new impetus.

Catholic Americans cannot regard themselves as exempt from the duty of reconstructing the history of the world during the last four hundred years. This duty belongs to every Catholic in whatever part of the world he may reside. All things considered, it lies more heavily upon the Catholic American than upon the Catholic of any other country, because the average Catholic American is better equipped financially to do it than is the average Catholic of other countries. Catholic Americans should have an archivist for this purpose in every library and in every public office in the world in which documents are accessible that can throw light upon the history of the period which should have its history reconstructed. They should have strong organizations in their home cities where the material gathered by these archivists can be correlated and woven into history and literature. They should have historical publications for sending their finished products to every part of the world. The American Catholic Historical Society is a miniature of what a life-sized organization of this kind should be, and its members should not rest content until they have made it what it ought to be.

The growth and development of the Catholic Church in America has been marvellous and, had the contemporary documents concerning it been preserved and gathered together, would make the basis of one of the most interesting and edifying parts of the history of the Church of all times. Unfortunately very little has been done in either the preservation or the conservation of such documents. Men and Women were too busy building up the Church to think of preserving documents which might have conveyed to future generations details about their work; and the good old Catholic pre-Reformation practice of appointing official chroniclers and historians to record events no longer existed. Such documents as came into existence incidentally and accidentally sometimes were preserved a while by individuals who had some realization of their value, but subsequently, falling into the hands of others who did not understand their value, were lost. Now and then a man sprung up with historical instincts who tried to gather up what was left and to write a succinct story out of it, but usually he got so little support and encouragement that he could produce nothing out of his labors except disappointment and vexation. What was gathered in one generation was lost in the next and when finally organized movements were started to give permanency to what might be done and to establish safe places for the preservation of such documents as might be gathered up, much valuable material had been lost beyond recovery.

The rapidity with which contemporary documents and even books which have been written out of such documents can be completely lost to the world when not officially preserved in a

place created for that purpose is astonishing. Even things which are appreciated in one generation, unless preserved in this way, may be forgotten and unobtainable in the next generation. As an illustration of this I may give a few instances of which I have personal knowledge. Prince Demetrius Gallitzin, a saintly, energetic missionary, of whose noble deeds and holy life one-half of the state of Pennsylvania and perhaps all of Pennsylvania is more or less a beneficiary, lived until nearly the end of the first half of the nineteenth century. Associated with him during the later period of his life was the Reverend Henry Lemke, also a zealous, holy man who did missionary work in the same territory which had been covered by Prince Gallitzin and whose life extended to nearly the end of the nineteenth century. Both of these men were converts to the Catholic Church, both had a high sense of appreciation of the value of contemporary Catholic documents, and both made some effort to hand down the contemporary documents of their day to posterity. Father Lemke was present at the death of Prince Gallitzin and immediately gathered up the valuable contemporary documents which Prince Gallitzin had preserved and took at least some precaution against their loss and destruction. Some time after the death of Prince Gallitzin Father Lemke wrote a biography of the Prince out of the documents which he had at his command and many copies of the biography were printed and circulated. Father Lemke's biography was published in the German language. About the same time Father Hayden, another of the Catholic missionaries of the western part of Pennsylvania, also an extremely zealous, holy man, wrote a biography of the Prince in the English language, and of this biography also a large number of copies were printed and circulated. Towards the end of the nineteenth century Miss Amelia Brownson wrote another biography of Prince Gallitzin, and of this also a large number of copies were printed and circulated. The many valuable contemporary documents out of which these three biographies were written have apparently been lost and of the three biographies it is almost impossible to get copies at the present day. Search has been made for the documents and also for copies of the biographies with a view of placing them in the library of the American Catholic Historical Society, but up to the present time nothing has been secured except copies of Father Hayden's biography and Miss Brownson's biography. In the latter part of his life Father Lemke wrote an autobiography in which he recorded, partly from memory and partly from documents which he had at his command, many interesting events in the development and growth of the Catholic Church not only in Pennsylvania but throughout the west. About one-half of this autobiography was published in a local newspaper issued in Cambria County, Pennsylvania. The man-

uscript of the autobioraphy apparently has been lost and a file of the local newspaper containing that part of the biography which was published, in spite of the fact that an effort was made to preserve it, has likewise been lost. Had the contemporary documents preserved by Prince Gallitzin and by Father Lemke been placed in a library established for such a purpose, and had copies of the biography of Prince Gallitzin been put upon the shelves of such a library, they could not have been lost.

The practical outcome of the loss of contemporary documents bearing upon the history of the Church is that the history of the Church for the time of which the documetns are lost, has not been written and cannot be written, and that the part which the Catholic Church has played in the development of our people and of our country has been omitted from the general histories of our country and from the literature of our country which is in any way based upon the lives of our people. Catholics sometimes feel aggrieved when no reference is made to the deeds of Catholic heroes and saintly Catholic men in books which pretend to reflect the activities of the people of certain sections of the country. Such books usually are written by non-Catholics who honestly and sincerely try to present their subjects as they have been able to work them out with the available data at their command. To find fault with non-Catholics for not weaving into their literary product matter of which they have no concrete evidence and about which they cannot know anything is unreasonable. The most zealous Catholic could not weave into literature upon such a subject anything that has emanated from Catholic activity unless he did so from imagination, because he could not get contemporary documents to do it with.

Catholics themselves often get wrong ideas on subjects of the greatest moment to them because they have constantly before them material evidence of what has been done by the non-Catholic world and have no material evidence before them of what has been done by the Catholic world. They are unconsciously influenced in their thought and in their conclusions by what they see, hear and read about, and inasmuch as they cannot see the noble deeds of their Catholic forebears in concrete form and constantly see the deeds of non-Catholics of preceding generations in concrete form, they assent to the complexion of general literature which seems to indicate that whatever has been done in our country that has been worth while and has left its impress upon the development of our people, has been done by non-Catholics.

Thus is illustrated in the allegorical pictures which have been painted upon the walls of the capital of the State of Pennsylvania—partly out of taxes paid by Catholics—not only misrepresenting historical truth but conveying the idea that what-

ever good has come into the world during the last four hundred years as now enjoyed in our country by everybody has come out of opposition to Catholic teaching and Catholic life. The influence of the holy men and women who have sacrificed themselves in Catholic churches and in Catholic schools to keep in the world the teachings of Christianity and to make those Christian teachings active in the lives of men and women, is entirely discredited. Would any rational human being who knows anything about history and about the Commonwealth of Pennsylvania for one minute seriously claim that the teachings of Luther, Knox, Zwingli, Calvin, and Fox, and the life of Henry VIII had as great and as good an influence upon the development of moral character in Pennsylvania as had the lives and work of the early Franciscans, the early Jesuit Fathers, Prince Gallitzin, Father Lemke, Father Hayden, and the thousands of men and women who labored in Pennsylvania during the nineteenth century for the preservation and maintenance of Christian principles in the commonwealth and for the development of men and women of high character? Not only is there not even a single tint or shadow in the pictures on the wall of the capital at Harrisburg expressive of the work of these saintly heroes, but everything that has been painted upon those walls has been unconsciously put there for the purpose of discrediting all that they have done.

In using Pennsylvania for the purpose of illustrating the loss which Catholics and the world at large sustain through the failure of Catholics to preserve contemporary documents bearing upon the development of the Church, I do so merely because I am more familiar with matters in Pennsylvania than with matters in other States. I am confident that every State of the Union could be used equally well to illustrate my point. Throughout this entire country there are names of places shrouding noble, saintly, Catholic lives the details of which have been lost to the world. In crossing the Allegheny Mountains on the Pennsylvania Railroad one hears the name "Gallitzin" called out, but how few realize what lies back of that name. Throughout the west and south one everywhere hears names which have back of them noble lives of Catholic heroes, but they fall upon deaf ears because the world knows nothing of the men and women whose lives gave those places their names. What influence the lives of these man and women have had upon the development of our country and upon the maintenance of a high standard of ethics in it could only be measured by the teaching, actions and influence of those men and women when they were in the flesh; and as we have no contemporary documents bearing upon what they did we have no way of crediting them in our literature with what belongs to them. For this Catholics alone are responsible.

If Catholics are to come into their own in our country it must be by way of intellect and not by way of money and power. We have a marvellous spiritual heritage which would preserve us in our faith, elevate and ennoble us, did we but put it into concrete form so that we could see it and profit by it. It also would help those who are yearning for the truth but who cannot find it in the wilderness of falsehood which has so long passed current for history. What will the Master say to us on the day of reckoning for our neglect of this great asset for our sanctification and the sanctification of those whose keepers we are?

"ASSUMPTA EST, MARIA, IN COELUM."

Far down the ages of eternity
Ere stars their vigil kept,
Within the bosom of our God most high,
The thought of Mary slept.
When lo, the new-made spheres gave praise to God,
One bright and glorious morn,
When Mary, Mother of the Sacred Word,
To earth was born.

And when from out the exile of her time,
The virgin preordained
To be the Co-Redemptrix of our race
Arose unstained—
"Assumpta est Maria," sang the Heavens
In glorious glee,
The crystal gates flung wide to welcome her
The Flower of Purity.

"Devota."

Bishop Lays Corner Stone of New School

Sunday afternoon, July 11, in the presence of thousands of people the Right Rev. Bishop Louis S. Walsh, D. D., laid the corner stone of the new parochial school which is being erected in St. Joseph's parish, Deering, a large number of the clergy being present at the impressive ceremony.

Preceding the service there was a procession of acolytes, children escorting the Bishop, the clergy and the sodalites from the residence of the Rev. Father John Houlihan and on arrival at the school grounds, where a stage had been erected and decorated in red, white and blue, the chanting of the litany took place. Bishop Walsh then laid the corner stone, being assisted by Architect John Cunningham, and he delivered an eloquent address on Catholic education, which made a deep impression upon his hearers.

An exceedingly generous collection was taken, and the ceremony closed with the benediction by the Bishop. A singing of psalms was a feature of the service.

The Bishop's Address.

Bishop Walsh took for his text the following words:

"Seek first the kingdom of God and his justice and all other things shall be added unto you."

He said in part:

"This text should be written in letters of gold on the front of this building, because they represent the meaning of the corner stone that has been laid today. The corner stone of a building is the one important stone upon which the whole building is supposed to rest. The little stone that we bless is only the symbol of the great stone of the foundation and that foundation is Christ our Lord.

"When our Lord came into this world, He found false prophets and in the gospel of today He said 'Beware of false prophets for they come to you in the garments of sheep and they are in realty living wolves.' The false prophets of his day were called the Scribes and the Pharisees and the Sadducees and the fanatics of His time and among them were the Governors, Herod and Pilate and also the mob. They were all false prophets and they had built up a civilization which was called

pagan. He called them wolves who came in sheep's clothing to deceive the faithful.

"Our Lord undertook to replace the civilization called paganism, by his own. He gave them a new doctrine, a new law and as He so often said. He planted the seed, as it were, with the intention that it should grow up into a beautiful tree that would over-shadow the whole world. And so He did and when that tree was full grown, the other bad trees disappeared, they were all corrupt and most of them fell down because they were corrupt within. Now our Lord did all that by teaching and He told his apostles to teach the tree doctrine and in course of time the schools of Rome, Athens and Judea, took up the new doctrines of our blessed Lord and made His doctrine their own and so in place of the old pagan schools we had what were called Christian schools, and the science of God occupied the first place.

Our Lord Chief Teacher.

"Our Lord was chief teacher and the Christian religion was the corner stone, the spirit, formulated the text books, and gave as it were the atmosphere of all the schools of Christian times. All these nations that had been adoring pagan gods and idols, were ready to cast them away and give our Lord the first place in their homes, in their schools, in societies as well as in their churches. And so we had what was called Christian civilization, Christian education, the Christian law that took the place of all the old pagan idols.

"Now this Christian civilization grew in all the countries and the church was the mother and the protector of all the schools of Europe during more than 1200 years. The church founded schools of all kinds for the education of those who could profit by them and in one country, especially, were the great schools founded by the church, the University of Oxford in England and Cambridge, whence came all the great scholars and doctors of England up to the year 1600. I trace this one point in the history of Christian education in Europe, because from England it came to this country. Now coming across the water, let me bring you back three hundred years in the very place where we now stand.

"The people who came here once they got a settlement, started schools. They came from England, where they had been taught the Christian religion and where all the schools had been fostered by the church. They came over here and the first school that was established in New England was established for what purpose? The fundamental, the chief idea of the colleges, schools and academies of New England, was to teach first of all the principles of religion. They had the first place in the schoolroom the first place in the text books and the atmosphere of the school room was permeated with this principle of religion.

"Secondly to teach citizenship—the right kind—and thirdly to teach the rest of the things, sciences, etc. Therefore the colleges were intended to develop people in the line of Christian civilization and religion. About one hundred years ago some false prophets came into New England, they taught false doctrines and gradually put religion out of the schools. What has happened during that time? Religion has gradually been pushed out from the foundation of education, has been removed from the schoolrooms, the text-books, and the teachers themselves have no right whatever to teach what was the beginning of the original school system of New England and Massachusetts. All that has been done in the name of modern education.

What Catholic Church Did.

"In the meantime the Catholic church came here. About one hundred years ago the Catholic church began over again the work in this part of New England, established schools where the people were to be taught, and I am proud to say that the Catholic church today is the only one that is keeping up with the old tradition of having the principles of religion first and most important of all education. The Catholic church is the mother of education, but she would not have education separated from religion because it means in the end if you do not train a child in youth, it is impossible to think of having Christian men and women in adult age, as you cannot expect to have a fine tree and good fruit unless you plant the right kind of seed. Unless you plant the seed of Christianity and religion in the heart, mind, and soul of the child, you cannot have virtues in the child when it grows up to be man or woman. Now the church is ready to sacrifice a great deal to maintain these principles and she goes before the city and the State and she says to our authorities: In a free country where the people are supposed to have things according to their own best wishes, where the parents and the citizens have a right to say what kind of a school they shall have, in our country the only fair way is to have an elastic system that will suit all citizens. Why should there be any other? Is it not to carry out the reasonable wishes of citizens and parents that the government is founded? We call ourselves free people.

Why Not Recognition.

"Even in England where there is a king and parliament and where the Catholics are a very small minority, if a king and parliament are willing to admit the Catholic schools into their system why should we not have it in this country? In Germany where there is an emperor and there is supposed to be the most absolute rule, if a Christian school is recognized there, why not in our own glorious country which we say is the freest on the

face of the earth and intended to carry out the best wishes of the best citizens. I do not know why our schools should not receive the same recognition as any other. I say that if New England of the past had been true to the original spirit of the people who founded every college and academy in this state, today our State would not only be willing but would be thankful to the Catholic church for what she has done and what she is doing for education in the State of Maine.

"We do not want to build up temples that are simply ornamental; we do not want to be extravagant in the building of churches and find after a time the people have not been built up to the Christian life and spirit, because a beautiful temple is no good unless the people are there to fill it, to worship, to pray and to follow out the laws and spirit of God. I am sure that the State of Maine will come to bless the Catholic people who during the past 50 years have been supporting all the schools of this State and supporting their own likewise and receiving from the State no aid whatever.

"We are sometimes told that Catholic education is not in harmony with the ideals of our country. I want to mention just one incident that has taken place in the great war that is now doing on in Enrope devastating all her beautiful countries.

Conditions in France.

"You all know that France, which was the eldest daughter of the church and received more blessings from the church than any other country, has become through false prophets and teachers, only a republic in name, and despotism in fact, France has been foremost to develop the spirit of opposition to the Christian schools. A few years ago a decree went forth that the Christian schools should close their doors and the bans of the officials, following the government bans, went and put the sisters, the teachers, priests and brothers, bodily out of their schools, confiscated their property and pronounced the decree that our Lord should never again reign in the schools.

"About a year ago when war was declared, this same government called upon all the faithful and loyal to come back and defend their country. Among those who came were the army of priests who had been exiled only two or three years ago, and side by side with the soldiers fighting in the trenches, came the religious priests, sisters and brothers; 75,000 of them came from Asia, Africa, Australia and America to defend the republic that drove them away, ready to give their lives for the very men who stole their property and made them exiles from their land. That is patriotism; that is what the Catholic church teaches; that is the kind of loyalty, sacrifice and forgiveness that was taught in the little catechism in the schools of France. You cannot teach that kind of virtue in an ordinary text book. It is religion in the

soul that teaches sacrifice, and the greatest loyalty, obedience and sacrifice in times of peace and war will be taught in our schools and it is from the cross and from the catechism that the children will go forth to be the heroes of their country. This school, begun today, will be an honor to the city, a glory to the State and an exaltation to our Lord, who is the Teacher, the Way, the Truth and the Life, the Prince of Peace, and Justice, for all eternity."

Among the clergy present were the following. Monsignor Hamel of Westbrook, Fr. Carey of Hallowell, Fr. John O'Dowd of Portland, Fr. Reardon of Gardiner, Fr. John Nelligan of Togus, Fr. Thomas Nelligan of Augusta, Fr. Horan of Bath, Fr. Henry of Winthrop, Fr. Martin Clary of Portland; Fr. Chisholm of Yarmouthville, Fr. Joseph D. Quinn of Yarmouth, Fr. Linehan of Biddeford, Fr. Savage of Portland, Fr. Oulette of Westbrook, Fr. Karpe of South Portland, Fr. Mahoney of Portland, Fr. Wolaskski of Portland, Fr. Timothy Houlihan of the cathedral and Fr. John Houlihan of Deering, pastor of St. Joseph's Parish, Portland, Me.

Six years ago, in the early springtime of 1909, Rev. John W. Houlihan assumed the pastorate of St. Joseph's Parish, Deering, now Portland, Maine.

It was a field that needed spiritual planting, for many were the thorns and briars that choked the good seed sown by the wayside.

"Patience hath a perfect work," and after six years of arduous, unpretentious labor among his parishioners, Father Houlihan succeeded in gaining the good will of his people and their voluntary desire to build a church and a school is the outcome of his labors among them.

REMEMBRANCE.

Oft I remember those whom I have known
In other days to whom my heart was led
As by a magnet, and who are not dead,
But absent, and their memories overgrown
With other thoughts and troubles of my own,
Like summer homes where happy days were spent.

And so it is with them? After long years
Do they remember me in the same way,
And is the memory pleasant as to me?
I fear to ask. Yet, wherefore are my fears?
Pleasures like flowers may wither and decay,
And yet the root perennial may be.

Selected.

Our Summer Visitors

That the "Old Pine Tree State" has many attractions, many natural allurements which we her children oftentimes fail to recognize, is amply attested by the ever increasing number of tourists who yearly come to while away a few happy days at some one of our far famed seaside resorts where the deep toned riple of the ocean wave, or the roar of the gathering storm, or the fresh health laden breezes from off the briny deep bring to them that repose and comfort so essential for the reparation of life's depleted energies. Here history again repeats itself, for to this very resting place, so refreshing on a summer day, the Indian maids and warriors of a bye gone age used to come to bathe, to feast, to enjoy all that grandeur, loveliness and beauty which the bountiful hand of the Creator hath bestown upon our rock bound shores.

On every charming headland, on this or that beauty spot where wealth hath reared its summer home, not so many years ago, there stood perchance the lodge of the Indian chief, the squalid huts of his vassal followers, or more interesting still the barken chapel and, the lone missionary home.

Again the scene may be laid beside some one of our many yet deeply wooded inland lakes whose shores yet teem with all their old time charms, in whose cool springy depths the silvery salmon, the golden speckled trout yet dwell,—or it may be on some towering hill whence for miles around as far as eye can reach, natures feast, the vast forests, with their aged overtopping pines, their rugged oaks, the ripling birch and sugar laden maple, the aromatic spruce, or perhaps in the hazy distance the blue waters of old ocean dotted now and then with the storm and surf beaten islands, lends a border gorgeous in the extreme to a portrait which the Divine hand alone could paint.

To these scenes one and all the wearied tourist comes for the restoration of shattered health the renewal of life's expiring fires; to forget the bustling turmoil of the busy city, the sultry depressing heats of the southern lands, amid our unsurpassed natural beauties to renew that strength so essential for the continuance of that struggle ever to be man's portion while here below.

While enjoying all that the favored parts of earth has to offer, we are not unfrequently edified by the many who in seeking time's repose do not forget the eternal.

The many artistic chapels along our coast from Kittery to Passamaquoddy speak in e'oquent strains of the devotion of

many that have come and departed, of that innate craving in the heart of man that has there found that satisfaction and repose which the worship of God alone can give, of the sacrifices of many who have already passed to their eternal repose, that the Lord might be in evidence amid the scenes of earth as he is to them this day in His eternal kingdom.

As in reflection you stand on a Sunday morning, at the door of one of our summer chapels with perhaps the memories of a few fleeting years to draw from, as forms and faces, come from different ways, some by land, some by sea, at early morn, or near burning noon, to assist at the offering of the Eternal Sacrifice, the Clean Oblation, you realize the depth of real Christian faith which here brings man hungering for that consolation, for that nourishment at the Creator's bountiful hand which alone can satisfy the cravings of the human heart.

It may perhaps not be given one to know the joys and cares of their lives; as strangers they may come and depart with their sacrifices known only to God, but one cannot fail to carry away as a never ending source of kindly Christian inspiration, the remembrance of their passing and the efforts which they have made even amid temporal pleasures not to forgo the Eternal.

Again some tangible evidences of devotion remains, a letter of inquiry, a momentary conversation, a grateful recognition of favors received brings one more closely in touch with a Christian wayfarer, a tourist who has found both bodily and spiritual repose while under the fostering care of holy mother Church in this the land of old time missionary toil and sacrifice.

We are pleased to place before our readers two such letters, one from busy Casco Bay and the other from beautiful Penobscot and its many gem-like islands, both bearing out in detail the truths just briefly unfolded:

Writing from Portland, Me., under date of "August 3, 1915," the author gives us the following impressions:

"Dear Rev. Father:

"Your little note made me do some thinking. My first thought was to write and tell you I could not write such a letter. Not that there were not plenty of pleasing impressions, but rather that I could not write anything worthy of publication, which I judge is what you want. I was pleased though to be asked, and thank you for the kind thought that prompted your note. I am enclosing a letter, but do not think I will feel hurt if it is not published. I cannot hardly tell just why I send it. If I were sure of my English and my ability to write, there would be nothing I would like better.

"I expect to make Portland my home this winter, and may be for many winters, so you see I might be a prejudiced writer.

"Very sincerely yours,"

August 3, 1915.

"Dear Friends:

For such surely we are, after many summers spent upon one of your beautiful islands.

Portland with its surrounding jewelled islands. They are like jewels, particularly when the sun sinks in the West and the glow strikes these little spots dotting both bay and ocean. They are pictures that memory holds after the return to take up one's duties in the larger cities. One cannot help but be thankful to the great Artist for giving one such pleasure.

To me the harbor of Portland is as beautiful as the Golden Gates of San Francisco. The rocky shores of Maine appeal to me more than the western coast, but then this may be prejudice, as I make my home here.

The inland cities throughout Maine are restful in their charming simplicity, and after the busy, crowded streets of New York City or Philadelphia, just seem to be the place to be happy. In the beautiful country along the Kennebec and through and over hills, with lakes and the blue, blue sky overhead, one recalls Switzerland. Not that it compares in rugged grandeur to this wonderful place in the old world, but it all presents a picture of unusual beauty.

The Catholic visiting Portland and its islands feels at home at once. We have Mass at every available point, and when one stops to consider this an added duty, to the many the priests of Portland carry and also notes the real cheerfulness which accompanies it, one cannot help but be impressed. Our Catholic people respond by their presence and their good will.

Our little place of worship of a Sunday morning is a dance hall but after the altar is erected and Mass is begun, I doubt if there is a grand Cathedral where there is more love and reverence than here. The confessions and communions and this means fasting until late in the morning, show that even in vacation time, that the loving thought of our late Pope of bringing Jesus closer to our lives in frequent communion, is not forgotten.

Some one made the remark to me here that Catholics in the larger cities seem to be nearer Heaven. In some respects we ought to be, as we have some wonderful advantages, but the Catholic of Maine are pretty solid. They may not make as big a showing, but they make up in quality what they lack in quantity We also hear much of the anti-Catholic spirit of New England. May be I have been particularly fortunate in my friends outside the faith, but to me they seem very fair minded and liberal.

To the Catholic, however, all places seem like home. We appreciate on Peaks Island the fact of having a priest come to us. We did go over to Little Diamond, and while this was a

pleasure, especially to see the little children of the orphanage, and we miss these little ones, still we like our own little place."

From beneath the lofty towering cliffs of historic Cape Rosier, just off the shore of Little Deer Isle came the appended missive bearing date:

Eggemoggin Camps, Me.,

August 9, 1915.

Rev. dear Father:

I am very glad to write you about our camp and my experience in going to Dark Harbor to Mass.

Our camp is in Penobscot Bay on Birch Island, a small island of about twelve acres, most of it is thickly wooded with pines and birches. The shore is rocky except for a strip of beach which gives us a chance for bathing. We have eight tents scattered along the water's edge and one bungalow which sets back a little from the shore. Each tent is fitted out for two girls with spring beds and boxes which serve as dressing tables. In all kinds of weather we eat on the wide porch of the bungalow, sheltered in rainy weather by canvas curtains.

We arrived at Eggemoggin Camp on July 3, a very wet day but the weather did not dampen our spirits. There were ten girls, Mr. Montgomery, director, and his family, and two counselors, Lorraine Eaton, who was to tutor and I, to look out for the physical training.

The first week at camp was very rainy but we had a daily program and followed it the best we could. We arose at seven and after a short gymnastic drill breakfasted at seven-thirty. After breakfast each girl had one-half hour to clean her tent for inspection. During the morning we played tennis, basket or tether ball, and when the tide was high went in bathing. Tutoring was also done during the morning to all who desired it. On rainy days we retired to the living room of the bungalow and made baskets before a blazing fire in the fireplace. One hour after dinner was rest hour when we rested read or wrote letters. After this we took trips in our launch to the many interesting places in the Bay. In the evening we all gathered in the living room and played games, toasted marshmallows or sang our camp songs.

I had written you so I knew the nearest Mass on July 11 was at Dark Harbor at five thirty. I was puzzled to know how I was going to get there. I concluded that I would have to rise at three o'clock and be ready to start in our motor boat at three thirty. So I retired early the night before and set my alarm for three o'clock.

It seemed a very short time when I heard that alarm go off and I arose very much excited to know whether the day was clear or foggy. It was a beautiful morning, although rather dark when I first looked out. By three thirty when I was ready to start there was a faint tint of pink in the east and I knew I was to have a pleasant trip.

Mr. Sawyer, who serves as our captain and pilot, took me in our motor boat, the Weeneedah. The ride was truly delightful over a calm sea which reflected the colors of the sunrise, beautiful reds and gold. We passed in the Bay many islands of different sizes and shapes. Hog Island, Bradbury, Western, Colt and Bar are some of the largest. The ride took us about one hour and a quarter and when we reached the lovely shore of Dark Harbor the sun was well up and all the beauty of a Maine summer morning was with us. As the tide was low we had to land on rocks quite covered with seaweed and barnacles.

I followed the winding road around the large hotel and hurried on past the village and along the pretty country road occasionally catching a glimpse of the Bay stretching out as far as I could see. Many carriages passed, going in different directions to bring the people to church. In about twenty minutes I came to a very quiet looking little green church with white trimmings and a cross on the top. I was the only one around which made me wonder whether I was late but upon entering I found that I was the first one there.

A feeling of homesickness came over me as I knelt there so early in the morning and so far from home, but these feelings were soon lost in prayer. I went to confession and received Holy Communion so when I left the church about an hour after I had entered, I was very happy.

I retraced my steps to the landing where I again scrambled over the rocks regardless of white shoes and found Mr. Sawyer waiting for me in the boat. Although the sun was quite high the return to Birch Island was very pretty."

Sincerely yours,

_____.

There are in the Diocese of Portland two Diocesan institutions admirably situated, and well equipped for the Christian education of our Catholic young ladies, St. Joseph's Academy at Portland, Deering district and Mt. Merici, the Ursuline Academy at Waterville.

At St. Joseph's, Portland under the care of the devoted Sisters of Mercy, a young lady may now obtain, at a reasonable expense, a complete college education.

Christian Manhood

DUTIES OF CATHOLIC LAYMEN.

Extracts from sermon delivered by the Rt. Rev. Bishop of Pittsburg, Penn., to the delegates to the Forty-first Annual Convention of the Catholic Young Men's National Union, Sunday, August 15, 1915, at the Cathedral, Pittsburg, Penn.

Power of Educated Catholic Men.

The Catholic young man is not expected to be a trained theologian or controversialist, but every young man of ordinary intelligence should know the catechism and be able to give a clear account of the doctrines of his faith and of the principle disputed questions of Church history. In discussing any important moral problem of the day there is some aspect of doctrine of religion to be considered and some basic principles of Catholic faith or practice to be explained. Take the question of education, of war or peace, of neutrality. Take the perplexing problems of marriage and divorce, of capital and labor, of Socialism, of civil allegiance, or respect for authority and the sacred obligation of reverence and obedience to law, divine and human. If men hope to combat the evil influences which assail religion and society, they must be solidly educated in the fundamental truths of Christian doctrine. If it were politics, or baseball or tennis, or basketball, or bowling, or other form of recreation and amusement, the average man would let his neighbor know what he had to say. Why not try him on a religious theme? Why not get the start of the non-Catholic in religious inquiry? Your neighbor wishes to know something about the belief of Catholics. Questions of the soul are the supreme things of life. The knowledge of them is more important than the knowledge of earthly affairs and no Catholic should treat the truths of religion with cowardly silence when he can assert and defend them.

What Church and country need is men, men of rugged faith and clean hearts, men instructed in their religion and brave in practicing it, ready to assert and defend it before the world, ready to obey its laws, and if the necessity arises ready to die for its doctrines. Such men are always the most faithful citizens and truest patriots, the most honest and most kind friends and neighbors to their fellowmen. Indeed, our nations need badly today a generation of stalwart Catholic young men who will

manfully strive to live up to the high ideals of truth, honesty, sobriety, purity, justice and charity, which their religion holds before them. They are needed to secure the home on the strong foundation of Christian marriage, of obedience and reverence of respect for law, of mutual charity and forbearance.

Catholic Men in Public Life.

The true Catholic young man is needed in the public service of his country, where the dictates of common morality and the commandments of God are too often set aside to private gain and to the detriment of the rights, progress and happiness of the people.

Every Catholic young man should be trained to take an intelligent interest in all that concerns the welfare of the people. He ought to know the community he lives in and take an active part in all that pertains to its peace, happiness and prosperity. A deep sense of his duty as a Christian and a citizen is to be fostered, for without this deep sense or responsibility no man can live either the life of a Christian or a citizen. To awaken and cultivate this sense of responsibility and teach man to recognize the duties he owes to God, his neighbor and himself is one of the aims of the Church and of Catholic societies. There is the duty of self-respect. No man can be expected to be respected by others unless he respects himself. Self-reverence is a primary law of our well-being. Hence impurity, obscurity, intemperance or any other sin that vitiates human character, degrades the Christian and tends to brutalize the man. Weakness or decay of faith inevitably leads to private and public corruption of morals. The shameful immoralities that are exhibited in theatres and under the name of art; the depraved naturalism and licentiousness of many papers, magazines, books, the social disorder, perversion of marriage, divorce, suicide, youthful crimes, even economic wrongs and injustices, are traceable to the rapid decline in faith in Christian dogmas concerning man and his relations to God, his Creator, and to Jesus Christ, his Redeemer.

Dangers of Catholic Men.

When men like not to have God in their knowledge, He delivers them up to a reprobate sense. Without religion no morality. Gratification of the lowest passions, allurements to sins of the flesh are the chief motives of many stage performances; they form the chief attraction in many motion pictures, vaudeville sketches, musical comedies and various other forms of amusement. Vice and coarse indecency are the secret of success for hundreds of books, papers, magazines, while billboards, postal cards and pictures display representations that appeal to all that is sensual and corrupt in human nature. This

pestilence of moral filth is epidemic; it eats into and poisons the hearts of men and women of every class who wilfully expose themselves to its contagion, robs them of all modesty, self-respect, refinement and grace. No Catholic who has proper self-respect and the grace of the sacraments will become the victim of the terrible sin of impurity, or drunkenness, or dishonesty, or lying. No self-respecting young man will frequent saloons or drinking clubs or any other place that men of honor and high moral character shun. Drink and drinking places, more than any other cause, are responsible for the failure of so many Catholic young men. I repeat the warning: Shun all societies and associations that do not rise above the low level of the saloon and drinking club.

When we consider the duties a man owes his neighbor, the Christian home and society rise before us. The moral life of men can be measured with fair exactitude by the reverence in which they hold women, marriage and domestic life. Men who respect the virtue of women, who regard the marriage vow as sacred, and value the sanctity of the relations of husband and wife, of parent and child, are almost sure to be morally sound.

Equal Rights for Catholics.

There is among a large number of our fellow-citizens an undeniable and apparently an incurable antipathy and hostility to a Catholic because of his religion. Many signs and occurrences of the present day indicate that there is an organized, well devised and strongly financed campaign of slander, abuse and calumny against us. The anti-Catholic press, pulpit and lecture platform are pouring out a flood of villification, insult and calumny against the Church and Catholics that delight the ignorant and malignant bigots who still survive 139 years of civil religious freedom. It was the fond hope of the patriots who framed the noble charter of American rights and liberty that Providence had decreed this land to be the grave of persecution and the home of religious tolerance and civil liberty. Multitudes have yet to learn that Catholics are in the United States not by Protestant tolerance, but by equal rights of citizenship; that the Constitution under which we live is not an instrument drawn by Protestants as the liberators and benefactors of Catholics, but a sacred compact between freemen, under which all are equal in religious and civil rights. Therefore, it is proper for us to be vigilant and resolved to let nobody be misguided, and evil-minded men impeach our patriotism, asperse the purity and sincerity of our motives, rob us of the least of our civil rights and privileges, or limit the opportunities of wealth and advancement that should be equally open and guaranteed to all equally worthy citizens of this Republic.

It cannot be denied that a Catholic sometimes requires the courage of a soldier and the will of a martyr in the battle. The world says to him: "All these will I give to thee, if falling down thou wilt adore me.' The bribe of worldly advantage is ever offered the renegade and hypocrite who will outwardly deny the faith in which he believes. In politics, in business, in social life, the Catholic must often contend with great odds and secret foes as he struggles onward and upward on the paths that lead to the higher positions of trust and honor; to the opportunities of just and fair competition in commercial enterprise; to equal and impartial advancement and reward of merit, and to that decent regard and consideration to which honest men are entitled by the canons of civilized society and the distinguishing and noblest principles of free institutions.

THE REV. TIMOTHY P. LINEHAN. P. R.

An event worthy of note, was the celebration recently held at Biddeford, Me., commemorative of twenty-five years of pastoral care exercised by the Rev. Timothy P. Linehan, P. R., over the destines of St. Mary's parish. Descended from an old celtic family, long honored in New England history, prominent in the affairs of the Diocese of Portland, Chancellor and Rector of the Cathedral under the late Bishop Healy, Father Linehan, after his years of preparation under the immediate guidance of his ordinary, came in his early manhood to care for the spiritual and temporal interests of St. Mary's, Biddeford.

That his stewardship has been fruitful in good works, and that he has long enjoyed the universal esteem of his people, was amply attested on the occasion of his jubilee festivities which were of a nature calculated to bring joy mingled with many happy memories to both shepherd and flock.

A career of twenty-five years in a parish certainly has its lessons, and happy is the priest approaching the autumn of his days, to whom it is given to behold gathered about him, the many devoted children in the Lord, who have been to him along the rough and toilsome journey, a never ending source of consolation a well of inspiration to still greater efforts in the upbuilding of the kingdom of God's Church.

Such was Father Linehan's privilege Wednesday, August 18th, 1915, the twenty-fifth anniversary of his appointment to St. Mary's.

The Three R's and Another R

A strong plea is being made for vocational education in the public schools, and the United States government has already appointed a commission to consider the question of national aid for vocational education. Political, economic and pedagogic reasons are advanced to support the plea. The protagonists state that the industrial changes in our times have so altered the conditions of modern life that there is need of providing in the schools a phase of education which was formerly obtained in the home, but which the home no longer gives. They contend that the proper educational development of children demands that they be brought in contact with some form of industry. In times past this was supplied by home occupations, which no longer exist. Formerly children at home took some part in the raising feeding, tending and shearing of sheep; in carding, spinning, weaving and knitting. And so for other commodities, they had some part in the making; in the shoes that were worn, in the bread that was eaten, etc., and this part in the making of the commodities was a vital educational factor in the educational development of the child. Times have changed. We are living in the age of machinery. These home occupations have passed away, and with them the educational opportunities which they provided. Since this phase of education is no longer obtainable in the home, the school is to provide it in vocational education.

There is some truth in the contention of the advocates of vocational education. New times, new changes, new needs. But is this the most important change wrought in the home by industrial and other conditions? Ideed, it is not this or that educative power of the home that is being eliminated, but the very existence of the home itself is being threatened. Industrial changes have indeed affected the educative power of the home. Industrial changes too have affected the moral and religious powers of the home, in so far as they have destroyed more and more the unity of family life, and in so far as they are responsible for the modern "flat," crowded tenements and slums. Yet notwithstanding these industrial changes, hostile to the family life of the people, clean, strong, pure home life may be found, and is found in the face of these adverse conditions. The injury wrought against the sanctity of the home by industrial changes are but as the strokes of a feather against impregnable fortifications in comparison with other attacks from other quarters. The agency that is doing the destruction of the siege gun against the home is the divorce laws of the land, and with divorce is

allied in destruction race suicide, through the betrayal by modern women of the high destiny of motherhood. This low, cowardly conception of morality and the shirking of obligation and responsibility on the part of mothers is breaking the mainspring of the home in a manner that no law-enacted palliatives can repair.

The ubiquity and obliquity of the press is another power that is working destruction in the home. The sensational with many papers means the salacious, and this is the nourishment which many children are receiving in their homes and which they devour with more relish than do their elders. The psychologist will tell you that with immature minds and uncontrolled wills there is a tendency to translate into action what they see and hear; that with them sensory impressions tend to bring forth motor expressions. With the press of our day, then, with its burden of sin and crime featured in attractive type and suggestive phrasing finding unrestrained access into homes, and ready readers among children, can we wonder at the precociousness of crime which the juvenile courts are revealing?

Again there is the cinematograph, a formative power for good or evil-mostly for evil—which has arisen and spread in our times in a manner and to a degree that has no parallel in the history of the race. With the same debased inclination that looks for evil in the press the populace with prurient eyes and ears wants the risque in the movies—and it gets it. And where much of the time of the child which was formerly spent in the home is now given to the movies we can easily see how the child and the home suffers thereby.

And finally in our times when so many forces are arrayed against the home and its religious and moral life, and when the state in defence of its life should be striving to upbuild that religious and moral life, the state has gone over to the enemy in expelling religion and morality from the schools. The school is or should be the most potent of all formative agencies for good in our public life. The school is the very professed training grounds of character for the child, and the man will be what the child is trained. Now since the very essential elements of right character formation are eleminated from the training of the child by the expulsion of religion and morality from the schools we need not be astonished at the disintegration of religion and morality in those other formative agencies which depend upon and are influential by the school, namely the home, the press, the stage and industrial life.

The advocates of vocational education do well to call attention to the changes wrought in the home education by industrial conditions. And they do well to enlist the aid of the national government to provide in the schools what is now lacking in the home, but in defence of the child, and the home, and the state, and education itself cannot they find some more effective means

to supply a more crying need than vocational education? At this time of threatened invasion and destruction of the life of the child and the home and the nation their means of defence are but toy pistols and papier mache breastworks in comparison with the essential and fundamental need of right religious and moral training in the schools.

Time was when the church, the school and the industrial as well as other conditions of the home coöperated with one another for the protection of the child. Child Rescue Leagues and juvenile courts had not come into existence, for they were not needed. They are needed now, and will be needed as long as the state continues to treat the symptom instead of the disease; until it goes to the root of the evil and the cause of the disease, and that is when it handles the school question right. Take religion and morality away from man and he becomes merely an animal. Put religion and morality into the formation of the child in the school and it will reveal itself when he becomes a man, and will make itself felt in all his works; the child, the man, the home, the church, the school will be stronger; the press, the stage, industrial life and all other formative agencies will be cleaner and sweeter, and the child will find in them not the attacks of ravenous wolves, but the protecting influence of good shepherds.

Educators are solicitous about vocational and industrial training of children. It is something to fashion the hand of the child, but it is more to form his heart right. In response to the cry of the educators the state will probably spend the people's money freely in the fashioning of skilled artisans. It would be a better investment for the child, the man, the home, the state if it spent some of the money in forming men.

CATHOLIC EDUCATION

Now that the scholastic year is soon to open, Catholic parents should realize their responsibility for the Christian education of their offspring, and endeavor by all means to place their children where that result will be attained. The importance of religious instruction in conjunction with secular education is now generally admitted, and the fruits of the past and present heroic sacrifices of the Catholic people in behalf of this great work, just beginning to manifest themselves in the Christian lives and works of many of the Catholic laity of the present age, amply justify our hopes for the future.

For this purpose no sacrifice is too great, and the best legacy, parents can leave their children is the great Christian inheritance of truth unsullied, the effect of an education attained under the benign influences of real Catholic auspices where the religious and secular teachings in perfect harmony take the child in its tenderest years and lead it on to its glorious destiny.

Governor Curtis Visits Indian Missions

His Excellency Governor Curtis and Staff visited the Indians at last Pleasant Point, August 7. There were seventeen in the party. On arriving at the Point they were greeted by the Indians as is customary whenever the Governor makes an official visit. The cannon was fired and the band played, while the Governor's party went from the station to the little Convent, where they were entertained by Father Ahern and the Sisters. Quoting from one of the Sister's letters to the Mother House in Portland we give the following: "You should have seen our party last Saturday. Reverend Mother and Sister C. were here for the occasion, Mr. and Mrs. Robert Ahern and Mrs. Burnam. And the preparations!—Joe, somehow, got into the shed while we were away, got the tools and set to work at the lawn. He cut the sods all the way down to the schoolhouse. Then he began at the belfry and scalloped the edge of the lawn down to the very end of the grass plot—large scallops at first—and then smaller ones gradually diminishing until they were very small indeed. We were quite disgusted with it, but Rev. Mother said it was not bad and our visitors said it was all right, as it was Joe's taste in the matter.

We put the round table from the music room into the corner where the green chair stands and some of our guests dined there, while the Governor and Staff were seated in the dining room. We gave them a shore dinner, which they certainly enjoyed. Father Ahern engaged Mrs. Anderson and Dr. Tustin to do the ordering and everything was of the very best and in good taste. Everyone seemed pleased. It was about the same menu as they had last winter, or nearly the same. They were to go to Princeton yesterday at ten.

When Governor Curtis saw how bare the floor of the sacristy was, he said to one of his company, "What about those mats they lay aside at the State House?" He recognized Sister H., saying he remembered the smile from the time they played together as children.

Rev. Mother and Sister C. accompanied His Excellency on his rounds through the village. The Indians asked for appropriations for draining the village—something very badly needed, and a Sister Nurse, which the Governor said they should have. He seemed to think that everything asked for and even more, was needed.

The cemetery on the hill presented a good appearance with its white crosses. The veterans cemetery also looked very fine. Altogether it was a very pleasant and happy occasion for guests and hostesses."

The next day the Governor and party went to Dana's Point to make the official inspection.

From a letter written by the Sister in charge we quote: "Great excitement in the village! Word was passed along—"The Governor is coming." Every Indian on the Point went in haste to make ready for his reception and to "dress up" for the occasion. Mr. Swan got us everything we wanted, even to loaning us his dishes and silver. The whole party arrived Sunday about 12.50 P. M. Father Shea got here at about the same time and had dinner with them. His Excellency and attending guests said it was a fine dinner and they did justice to it. The village was very clean as also the houses. When the party arrived the Indians in festive attire met them at the landing and with firing of cannon, ringing of church bell and waving of flags, gave them a joyous welcome.

After dinner the Governor and Council visited the homes of the Indians and praised them for their cleanliness. They gave prize to those who had the neatest homes. All were impressed with the beauty of the spot. I think the Governor has a soft spot for the poor Indians—he was so kind and fatherly to them—God bless him."

OUR RECORDS.

You and I, we write our lives indeed,
  But in a cipher none can read
Except the Author. He may pore
  The life—accumulating lore
    For evermore.

And find the records, old and new,
  Bring wisdom strange and true.
But though He break the seal
  No power has He to give the key,
    No license to reveal.

We wait the all-declaring day
  When love shall know, as it is known;
Till then, the secrets of our lives
  Are ours, and God's alone.

Selected.

Leaves from Old Catholic Directories

MAINE

1850

Portland, St. Dominic's, Rev. J. McGuire

Whitefield, St. Dennis'
New Castle, St. Patrick's
Augusta, St. Mary's — Rev. J. O'Reilly
Gardiner
Bath

Bangor, St. Michaels, Rev. T. O. Sullivan

Ellsworth
Bucksport
Belfast — Rev. J. Morre, S. J.
Thomastown and
Other Stations

Indian Old Town, St. Anne's
Penobscot Indians — Rev. James Moore, S. J., Rev. John
Pleasant Point, St. Anne's — Bapst, S. J., and two lay brothers
Pasamaquoddy Indians

Eastport, St. Joseph's
Machias, St. Mary's — Rev. John O'Donnell
Calais

Houlton, St. Mary's
Rev. W. Moran
Benedicta, St. Benedict's

Madawaska, attended by clergymen from Quebec

MAINE

1851

Portland, St. Dominic's, Rev. John O'Donnell, Rev. James Strain

Whitefield, St. Dennis'
Newcastle, St. Patrick's
Augusta, St. Mary's — Rev. J. O'Reilly
Gardiner
Bath

Bangor, St. Michael's, Rev. T. O'Sullivan

Ellsworth
Bucksport
Belfast
Thomastown and
Other Stations

Indian Old Town, St. Anne's
Penobscot Indians — Rev. J. Bapst, S. J.,
Pleasant Point, St. Anne's — and two lay brothers
Passamaquoddy Indians

Eastport, St. Joseph's
Machias, St. Mary's
Calais, New Church

Benedicta, St. Benedict's
Houlton, St. Mary's
Other Stations

Madawaska, attended by clergymen from Quebec

MAINE

1852

St. Dominic's
Portland — New Church not yet completed and neighboring missions — Rev. John O'Donnell

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Saco, Biddeford and neighboring missions
Rev. Charles McCallion

Whitfield, St. Dennis'
New Castle, St. Patrick's
Augusta, St. Mary's — Rev. Edward Putnam
Gardiner
Bath

St. Michael's
Bangor, — Rev. T. O.'Sullivan
New Church not yet completed

Waterville, new church
Thomaston
Ellsworth
Cherryfield
Bucksport — Revs. John Bapst, S. J.,
Belfast, new church — Hip. De Nekere, S. J., and
Calais — John Force, S. J.
Machias
Frankfort
Eastport
Indian Old Town, St. Anne's
Penobscot Indians
Pleasant Point
Passamaquoddy Indians

Benedicta, St. Benedict's
Rev. J. Connolly of Woodstock, N. B.
Houlton, St. Mary's

MAINE

1853

No change in location of priests or assignment of parishes.

DIOCESE OF PORTLAND

1854

This diocese which comprises the States of Maine and New Hampshire is administered for the present by Right Rev. J. B. Fitzpatrick, D. D.

Churches and Clergy

Portland, St. Dominic's
Very large lot bought in central part of city for a Cathedral, etc. — Rev. John O'Donnell
Lewiston Falls and neighboring missions
Saco, Biddeford and neighboring missions

Whitefield, St. Dennis'
New Castle, St. Patrick's
Augusta, St. Mary's — Rev. Edward Putnam
Gardiner
Bath

Bangor, St. Michael's — Rev. T. O'Sullivan
New Church not yet completed

Ellsworth, new Church
Cherryfield
Benedicta, St. Benedict's
Indian Old Town, St. Anne's
Penobscot Indians
Old Town, new Church
Frankfort, lot bought — Rev. John Bapst, S. J.
Bucksport, Belfast, Skowhegan — Rev. L. Vigilanti S. J.
Rockland and Thomaston, a lot bought with large frame house on it which is to be changed into a church — Rev. Basil Pacciarini, S. J. Rev. K. Kenedy, S. J.
Winterport, new church
numerous other small missions
Eastport, St. Joseph's
Pleasant Point, St. Anne's Passamaquoddy Indians
Machias, St. Mary's
Trescott, St. Mary's
Pembroke, new church
Stations at Plaster Mills, Lubec, Robinston, Belville Whitneyville, East Machias Columbia

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Benedicta, St. Benedicts — Rev. J. Connolly, N. B.
Houlton, St. Mary's

Madawaska, attended by priest from Quebec

DIOCESE OF PORTLAND, MAINE

1855

Portland, St. Dominic's — Rev. John O'Donnell who attends Portsmauth, Bath, Lewiston, Biddeford, Saco, Gorham, N. H., Brunswick, and other missions.

Whitefield, St. Dennis'
New Castle, St. Patrick's — Rev. Edward Putnam
Augusta, St. Mary's
Gardiner

Bangor, St. Michael's
Ellsworth, new church
Cherryfield
Benedicta, St. Benedict's — Rev. John Bapst, S. J. Superior
Indian Old Town, St. Anne's — Rev. Ant. F. Ciampi, S. J.
Old Town, new church — Rev. Eugene Vetromille, S. J.
Frankfort

Bucksport, Belfast, Skowhegan
Rockland & Thomaston
Waterville, new church

Eastport, St. Joseph's
Pleasant Point, St. Anne's, Passamaquoddy Indians
Calais, Immaculate Conception — Rev. Basil Pacciarini, S. J.
Machias, St. Mary's — Superior
Truscott, St. Mary's — Rev. Augustine Kenedy, S. J.
Pembroke, new church
Stations at Plaster Mills, Lubec, Robinston, Belville
Whitneyville, East Machias, Columbia, etc.

Benedicta, St. Benedict's
Rev. J. Connolly, Woodstock, N. B.
Houlton, St. Mary's

Madawaska, attended from Quebec

MAINE

1856

This Diocese embraces the States of Maine and New Hampshire and is governed by Rt. Rev. D. W. Bacon, D. D.

Churches and Clergy

Portland, The Cathedral will be commenced next spring.
St. Dominic's Church, Rt. Rev. D. W. Bacon, D. D.
Rev. Eugene Muller, Rev. Thomas Kenney, Rev. J. Brady.

Biddeford
Saco — Attended by Rev. Thomas Kenny
Kennebunk

Bath
Lewiston — Rev. P. McLaughlin
Brunswick

Whitefield, St. Dennis
New Castle, St. Patrick's — Rev. E. Putnam
Augusta, St. Mary's
Hallowell, Gardiner and Richmond

Bangor, St. Michael's, Rev. J. Bapst, S. J., Rev. A. F. Ciampi, S. J., Rev. E. Vetromille, S. J.

Ellsworth, new church
Cherryfield
Indian Town, St. Ann's
Old Town, new church
Frankfort, Belfast
Rockland and Thomaston

Waterville, new church—Rev. J. B. Nycolin
Skowhegan.
Eastport, St. Joseph's
Pleasant Point, St. Ann's (P. Indians)
Calais, Immaculate Conception
Calais, St. Ann's (P. Indians) Rev. J. Moore, S. J.
Machias, St. Mary's
Trescott, St. Mary's
Pembroke, new church
Stations—Plaster Mills, Lubec, Robbinston, Belleville, East Machias, Columbia, etc.

Benedicta, St. Benedict
Houlton, St. Mary's Rev. P. McIvers

Madawaska, two churches served by clergymen from Quebec

RECAPITULATION

Churches	27
Churches being built	3
Churches to be commenced in spring	6
Clergymen	18
Catholic population about	40,000

MAINE

1857

DIOCESE OF PORTLAND

CHURCHES AND CLERGY

Portland, Cathedral Chapel of Immaculate Conception, Rt. Rev. D. W. Bacon, D. D., Rev. Eugene Muller, Rev. M. Lucey, Rev. P. Bacon

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Biddeford, new church, Rev. T. Kenny
Saco and Kennebunk, attended from Biddeford

Bath, new church
Rev. Peter McLaughlin
Brunswick
Lewiston, Rev. John Cullen

Whitefield, St. Dennis
New Castle, St. Patrick's Rev. E. Putnam
Damariscotta

Augusta, St. Mary's
Rev. Charles Egan
Gardiner, Hallowell & Richmond

Bangor, St. Michael's, Rev. J. Bapst, S. J.

Indian Town, St. Ann's, Rev. E. Vetromille, S. J.
Ellsworth, Cherryfield
Attended by Rev. E. Vetromille, S. J.
Old Town, Frankfort, Belfast

Rockland
Attended by Rev. P. Bacon
Thomaston

Waterville
Rev. J. B. Nycolin
Skowhegan

Eastport, St. Jaseph's
Pleasant Point, St. Ann's
Calais, Immaculate Conception
Calais, St. Ann's (Indian) Rev. J. Moshall
Machias, St. Mary's
Trescott, St. Mary's
Pembroke, new church
Stations—Plasters Mills, Lubec, Belleville, Robbiston, East Machias, Columbia

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Benedicta, St. Benedict
Houlton, St. Mary's, Rev.
Madawaska, two churches served by the clergyman from New Brunswick

Recapitulation

Churches	30
Churches being built	2
Churches to be commenced in spring	4
Clergymen	20
Catholic population about	40,000

MAINE

1858

DIOCESE OF PORTLAND

Rt. Rev. D. W. Bacon, 1st Bishop consecrated April 22, 1855

CHURCHES AND CLERGY

Portland, Cathedral Chapel of the Immaculate Conception, Rt. Rev. D. W. Bacon, D. D., Very Rev. E. Muller, V. C., Rev. M. Murphy, Rev. John Cullen, Rev. J. P. Perrache. Cathedral in process of erection.

St. Dominic's, Very Rev. E. Muller

Augusta, St. Mary's, Rev. Charles Egan
Bangor, St. John's, Rev. John Bapst, S. J.
St. Michael's, Rev. E. Vetromille, S. J.
Bath, St. Mary's, Rev. Peter McLaughlin
Belleville
Benedicta, St. Benedict, Rev. P. McIvers
Brunswick, Rev. P. McLaughlin
Biddeford, Immaculate Conception, Rev. P. Bacon
Calais, Immaculate Conception, Rev. Henry Gillen
St. Ann's (Indian), Rev. Henry Gillen
Cherryfield, Rev. E. Vetromille, S. J.
Damariscotta, St. Patrick's, Rev. E. Putnam
East Machias, St. Mary's, Rev. H. Gillen (his place of residence)
Ellsworth, (church recently burnt down), Rev. E. Vetromille, S. J.
Frankfort, Rev. John Bapst, S. J.
Gardiner, Rev. Charles Egan
Houlton, St. Mary's, Rev. P. McIvers (his place of residence)
Indian Town, St. Ann's, Rev. H. Gillen
Kennebunk, Rev. P. Bacon
Lewiston, St. John's, Rev. Daniel Whelan
Lubec, Rev. H. Gillen
Machias, St. Mary's, Rev. H. Gillen
Madawaska, two churches served by the clergymen of the diocese of St. John's, New Brunswick
New Castle, St. Patrick's, Rev. E. Putnam
Old Ttown, St. Ann's (Indian), Rev. E. Vetromille, S. J.
St. Maru's (French), Rev. E. Vetromille, S. J.

Pembroke, (church not dedicated) Rev. H. Gillen
Plaster Mills, Rev. H. Gillen
Pleasant Point, St. Ann's (Indian), Rev. H. Gillen
Portsmouth, St. Mary's Conception, Rev. P. Canavan

Richmond, Rev. C. Eagan
Robbinston, Rev. H. Gillen
Rockland (church not completed), Rev. Thomas Barrow
Saco, Rev. P. Bacon
Skowhegan, Rev. J. B. Nycolin
Thomaston, Rev. Thomas Barrow
Trescott, St. Mary's, Rev. H. Gillen
Waterville, St. John's, Rev. J. B. Nycolin
Whitefield, St. Dennis, Rev. E. Putnam

Recapitulation

Churches	36
Churches being built	6
Clergymen	25
Convent	1
Catholic population about	40,000

MAINE

1859

Portland, Rt. Rev. D. W. Bacon, 1st Bishop, Cons. Apr. 22, 1855

Churches and Clergy

Portland, Cathedral Chapel of Immaculate Conception, Rt. Rev. D. W. Bacon, D. D., Very Rev. E. Muller, V. G., Rev. Matthew Murphy, Rev. J. Cullen, Rev. J. P. Perrache
St. Dominic's, Rev. E. Muller
Augusta, St. Mary's, Rev. Charles Egan
Bangor, St. John's, Rev. John Bapst, S. J.
St. Michael's, Rev. John Bapst, S. J.
Bath, St. Mary's, Rev. Peter McLaughlin
Belleville
Benedicta, St. Benedicta, St. Benedict's, Rev. P. McIvers
Belfast, attended from Bangor
Brunswick, Rev. P. McLaughlin
Biddeford, Immaculate Conception, Rev. P. Bacon
Calais, Immaculate Conception, Rev. H. Gillen
St. Ann's (Indian), Rev. H. Gillen
Cherryfield, attended from Bangor
Damariscotta, St. Patrick's, Rev. Edward Putnam
East Machias, St. Mary's, Rev. Henry Gillen
Eastport, St. Joseph's, Rev. H. Gillen (his place of residence)
Ellsworth (church burnt down) attended from Bangor
Frankfort, Rev. John Bapst, S. J.

Gardiner, Rev. Charles Egan
Houlton, St. Mary's, Rev. P. McIvers (his place of residence)
Indian Town, St. Ann's, Rev. Henry Gillen
Kennebunk, Rev. P. Bacon
Lewiston, St. John's, Rev. Daniel Whelan
Lubec, Rev. H. Gillen
Machias, St. Mary's, Rev. H. Gillen
Madawaska, two churches served by the clergymen of the diocese of St. John, N. B.
New Castle, St. Patrick's, Rev. E. Putnam
North Whitefield. St. Dennis, Rev. E. Putnam
Old Town, St. Ann's (Indian), attended from Bangor
St. Mary's (French), attended from Bangor
Pembroke, Rev. Henry Gillen
Plaster Mills, Rev. Henry Gillen
Pleasant Point, St. Ann's (Indian), Rev. Henry Gillen
Richmond, Rev. C. Egan
Robbinston, Rev. H. Gillen
Rockland, Rev. Thomas Barrow
Trescott, St. Mary's, Rev. H. Gillen

Recapitulation.

Churches	36
Churches being built	4
Clergymen	25
Convent	1
Catholic population about	40,000

MAINE

1860

Bishop

Rt. Rev. D. W. Bacon, D. D., 1st Bishop consecrated April 22, '55
Vicar General, Very Rev. E. Muller

Churches and Clergy

Portland, Cathedral of Immaculate Conception, Rt. Rev. D. W. Bacon, D. D., Very Rev. E. Muller, V. G., Rev. John Cullen.
St. Dominic's Very Rev. E. Muller, V. G.
Augusta, St. Mary's, Rev. Charles Egan
Bangor, St. John's, Rev. Henry Gillen
St. Michael's, Rev. Michael Carraher

Bath, St. Mary's, Rev. Peter McLaughlin
Benedicta, St. Benedict's, Rev. Patrick McIvers
Belfast, attended by Rev. Michael Carraher
Brunswick, attended by Rev. Peter McLaughlin
Biddeford, Immaculate Conception, Rev. P. J. Bacon
Calais, Immaculate Conception, Rev. M. Murphy
St. Ann's (Indian), Rev. M. Murphy
Cherryfield, attended by Rev. John O'Neal
Damariscotta St. Patrick's, attended by Rev. E. Putnam
East Machias, St. Mary's, Rev. John O'Neal
Eastport, St. Joseph's attended by Rev. M. Murphy
Ellsworth, attended by Rev. Michael Carraher
Frankfort, attended by Rev. Michael Carraher
Gardiner, attended by Rev. Charles Egan
Hallowell, attended by Rev. Charles Egan
Houlton, St. Mary's, Rev. P. McIvers
Indan Town, St. Ann's, Rev. Mchael Carraher
Kennebunk, attended by Rev. P. J. Bacon
Lewiston, St. John's, Rev. Daniel Whelan
Lubec, attended by Rev. M. Murphy
Machias, St. Mary's, Rev. John O'Neal
Madawaska, two churches attended by clergymen of the diocese of St. John, N. B.
New Castle, St. Patrick's, Rev. E. Putnam
Old Town, St. Ann's (Indian), attended by Rev. M. Carraher
St. Mary's (French), attended by Rev. M. Carraher
Pembroke, attended by Rev. M. Murphy
Pleasant Point, attended by Rev. M. Murphy
Richmond, attended by Rev. Charles Egan
Robbinston, attended by Rev. M. Murphy
Rockland, St. David's, Rev. A. Barron
Saco, attended by Rev. P. J. Bacon
Skowhegan, attended by Rev. T. B. Nycolin
Thomaston, attended by Rev. A. Barron
Trescott, attended by M. Murphy
Waterville, St. John's, Rev. J. B. Nycolin
Whitefield, St. Dennis, Rev. Edward Putnam

The Catholic Church in Maine

SEBASTIAN RALE.

.. His Relations with the English Colonists.

Sebastian Rale's long residence at Narantsouac necessarily brought him in frequent contact with the English colonists who in their ever increasing numbers constantly encroaching on the lands so long the free and unrestricted hunting grounds of his people, soon filled the Indian tribes with alarm.

They had long regarded the vast and trackless forests, the beautiful inland lakes, the bounding streams, the foam laden, the deeply rushing rivers, the sightly headlands by the sea, as theirs. They had roamed the woodland green; they had guided their frail barken canoes down the rapidly descending torrents; the ocean, the forest, the stream, had given them their precarious living; all this had for generations been their undisputed possession. Titles to the soil meant little or nothing to the Indian, for no matter what he received in return, he still claimed the right to go and come at will. If the European sovereigns could by a mere stroke of their pen convey immense tracts of the American continent to their favorites, the Indian knew nothing of this; if a struggling colonist for a few trinkets bought some favored spot, the Indian had yet to learn the meaning of such transfers. But when it was brought home to him that he could no longer use his ancestral haunts, his rude and untamed spirit naturally resented the restrictions imposed on man by the advance of civilization; and when he came to realize the struggle which was on between the various nations of Europe for mastery in America as well as at home, the Indian was not slow in discovering those among the rival claimants who were the more favorable to his interests, on whose honesty he could place the most reliance.

Hence when it came to making a selection between the upholders of the destinies of France and England, the Indians of Maine ranged themselves beneath the lilies of the Galican nation. Long years of association and the few business relations common between the aborigines and the European had taught the primal occupant of our soil in whom he might place his confidence and trust. He had seen that the English had come to occupy his chosen lands and push him still further back into the vast and trackless wilderness; he had come to realize that their increase meant his disappearance and final extinction,—whereas he had

learned to know and love the French as his own, as brethren who would fraternize and enjoy with him the few comforts that had heretofore been his. The French he found content to share his lot even to the extent of the cares and joys of family life. He saw in the sons of France real friends who deigned to mingle with him, to live and let live, to take their places as members of his family, to rear their humble homes beneath the American sun, and ask his daughter to share their meager fare. He was not slow too in realizing that the French brought a message which held up before him the promise of a better world. If his few primitive ideas had in the past centered in a vague sort of a way about a happy hunting ground, the black robed missionary of the French made this a reality, and taught him the means whereby he might hope to attain the goal of his fondest aspirations.

The newly founded Christianity of the New Englander, cold in its intellectual distinctions made little or no impression on the untrained mind of the Savage, whereas the Catholic French missionary bringing Christianity unshorn of any of its ornaments, still resting on all the consoling traditions of a glorious career undimmed by passing years, untarnished by the hand of the despoiler, found a ready and willing subject, a fertile soil in which the seeds of truth might be sown, with every reasonable assurance of an abundant harvest.

With his temporal and spiritual interests thus protected, resting as it were in the hands of his friend already tried and proven, it is not surprising that when the real struggle for mastery of the American Continent extended itself to the soil of Maine, that the Indians of our State with few exceptions invariably ranged themselves on the side of their French brothers; neither should it be surprising that the French and most especially the Catholic missionaries should have welcomed Indian coöperation and made their interests their own in the long and bloody struggle that began with what is commonly know as King Philip's war and continued on with verying fortunes until the standard of France went down to final defeat before Wolf's conquering legions at Quebec.

A century of conflict left many a sad tale of the cruelties practiced by all parties but the impartial historian will hardly find that the children of France or her allies suffer when compared with their adversaries, or that their missionaries did more than their simple duty when they espoused the cause of their people against the encroachments of their New England neighbors. Unhonored in history would be their place today, had they proven unfaithful to the simple forest children who had given them their trust, and ever looked to them for council and guidance in the defense of their ancestral homes.

Coming to Narantsouac about 1695, Father Rale found his people in the midst of what many have termed King William's

war while others class it as the 2nd Indian war. The French authorities had determined to hold the English if possible to the west bank of the Kennebec, thus leaving its eastern shore as the boundary of Acadia. The erection of Fort William Henry at Pemaquid by Governor Phips in the summer of 1692 at a cost of one hundred thousand dollars was a strong evidence that the English had no idea of leaving the French in quiet possession of this favored portion of our State. The French and Indian made a combined land and naval attack on the Fort the same year, but finding the fortress too strong to be carried by storm the attempt was abandoned.

Wearied of the long struggle, greatly impoverished, having little or no visible means of living, 18 of the Indian sagamores knocked on the 12th of August, 1692, at the gates of Fort William Henry. They had come at the representatives of nearly all the tribes from the Saco to the Passamaquoddy to sue for peace. The terms accorded demanded a complete renunciation of French sovereignty, the handing of their destines over to the English, and the giving of five of their principal chiefs as hostages for their observance of the treaty. The conditions which were hard and left the Indians mere chattels in English hands would seem to have been dictated with a view of terminating all relations between Quebec and the Maine Indians. Matters however did not improve. The colonists treated the Indians as a subjugated people, restricted their trading privileges, and interfered with their religious convictions.

Objections were raised to the continued presence of the Catholic missionaries at the Indian settlements; they were accused of inciting the natives, and every effort possible was made to have them replaced by the Puritan ministers, so that the struggle finally became religious as well as political.

Father Rale on the Kennebec, Father Thury at Pentegoet, and Fathers James and Vincent Bigot at ancient Lett or Old Town Island according to Williamson, "all of whom were ardent and bold enthusiasts, always ready, with tearful eye, to preach from a text in their creed,—that 'it is no sin to break faith with heretics,' were in turn reviled and calumniated as teachers of a distorted Christianity moulded to the advantage of their race and nation.

Speaking in behalf of the Catholic missionaries Abbott in his history of Maine has this to say: "That these self-denying ecclesiastics, toiling in the wigwams to elevate and instruct the Indians, were patriotic to their own country when war was raging between France and England, cannot be doubted. But no man can read the record of their toils and sufferings without the conviction that they were truly good men, endeavoring, according to the best of their knowledge, to seek and save the lost."

The feeling of mistrust and hatred engendered by the repeated acts of violence on the part of the English, French and Indians doubtless caused all parties to overdraw the actual situation. However this may be, it was no longer possible for Father Rale living as he did in close proximity to the English settlements, to journey about among them as had been the case with his precedessor, the illustrious Druillettes. From the very beginning of his pastorate on the Kennebec he seems hardly ever to have gone beyond the protecting agis of his people. The Indians on their part always manifested the greatest of anxiety for his safety. Gov. Lincoln mentions a certain occasion when Father Rale chanced to be absent for some little time. He had perhaps gone to a neighboring village or perchance had journeyed to visit his brother missionaries at Old Town or Pentagoet. The Indians, however, were at once convinced that he had been captured by the English. The news was at once sent to the neighboring tribes by the usual hieroglyphical characters representing Father Rale in the midst of the English cruelly tortured to death. "A short time after," as Father Rale tells us in a letter to his brother, "some Savages who were paddling by the place in six canoes perceived this sheet of bark. 'Here is some writing,' said they, 'let us see what it says. 'Alas!' exclaimed they on reading it,' 'the English have killed the people in our Father's neighborhood; as for him, they have cut off his head.' They immediately loosened the braids of their hair which they left to hang carelessly over their shoulders; and seated themselves around the pole, until the next day without speaking a single word. This ceremony is among them a mark of the greatest affliction. The next day they continued their way to within half a league of the Village, where they stopped; then they sent one of their number through the woods to the Village, in order to ascertain whether the English had come to burn the fort and the cabins. I was reciting my breviary while walking beside the fort and the river, when this Savage came opposite to me on the other shore. As soon as he saw me he exclaimed: 'Ah, my Father, how glad I am to see thee. We saw a writing which said that the English had cut off thy head. How glad I am that it told a lie" When I proposed sending him a conoe that he might cross the river, he responded: 'No, it is enough that I have seen thee; I shall retrace my steps and carry this pleasant news to those who are waiting for me, and we shall very soon come to join thee.' Indeed, they came that very day." The good Father had been with them to the seashore for a few days, and had quietly slipped away to resume his duties at the Village.

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